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But know ye for certain, that if ye put me to death ye shall surely bring innocent blood upon yourselves and upon this city and upon the inhabitants thereof; for of a truth the Lord hath sent me unto you to speak all these words in your ears. —*Jeremiah, xxvi, 15.*

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LETTERS OF H. P. BLAVATSKY.[1]

IV.

IN a letter to Madame Jelihovsky:

"I have not written to you for a month, my well-beloved friend, and could you guess the cause of it? One beautiful Tuesday morning in April I got up as usual, and as usual sat down at my writing table to write to my Californian correspondents. Suddenly, hardly a second later, as it seemed to me, I realized that for some mysterious reason I was in my bed-room and lying on my bed; it being evening and not morning any more. Around me I saw some of our Theosophists and Doctors looking at me with the most puzzled faces, and Olcott and his sister Mrs. Mitchell—the best friend I have here, both of them pale, sour, wrinkled, as if they had just been boiled in a sauce-pan. 'What's the matter? What's gone and happened?', I asked them. Instead of answering, they heaped questions upon me: what was the matter with me? And how could I tell—nothing was the matter with me. I did not remember anything, but it certainly was

[1] Copyright, 1895.

36
A12

strange that only the other moment it was Tuesday morning, and now they said it was Saturday evening; and as to me, these four days of unconsciousness seemed only the twinkling of an eye. There's a pretty pair of shoes! Just fancy, they all thought I was dead and were about to burn this dismantled temple of mine. But at this, Master telegraphed from Bombay to Olcott: 'Don't be afraid. She is not ill but resting. She has overworked herself. Her body wanted rest, but now she will be well.' Master was right. He knows everything, and in fact I was perfectly healthy. The only thing was I did not remember anything. I got up, stretched myself, sent them all out of the room, and sat down to write the same evening. But it is simply awful to think about the work that has accumulated. I could not give a thought to letters."

Then from India, describing her arrival:

"Olcott was exactly like Carnival *Bœuf Gras*; Miss B. like a pole covered with convolvulus; W. like a bed of lilies and roses; and I myself probably like a huge balloon woven of flowers. I was ready either to laugh or to be angry. They placed us in a boat, and we were taken to the landing-stage amidst the sounds of music, where we ran up against a new solemnity: we were met by a band of local, half-naked dancing girls, who surrounded us chanting their *mantra*, and led us in state—all the time bombarding us with flowers—to a—— maybe you think to a carriage? Not at all, to a white elephant! Good Lord, the effort it cost me to climb over the hands and backs of naked coolies to the top of this huge animal. It still puzzles me to know how I managed not to drop out of the 'howdah' where Olcott and I were put, especially when the elephant was rising to his feet. The others were placed in palanquins, and lo! to the accompaniment of acclamations, tamborines, horns, with all sorts of theatrical pomp, singing, and a general row, they carried us—humble slaves of God—to the house of the Ârya Somaj."

In a letter to Madame Fadeef, dated November, 1879, H.P.B. writes:

"Would you like to get acquainted with the programme of my inevitable monthly work? If so, here you are: *first* to see to the accuracy of every article for the next number of the *Theosophist*; *second*, to see to the translation of from two to four articles in Sanskrit or the Indian vernaculars into English; *thirdly*, to personally write the leader and some other signed article; *fourthly*, to exam-

ine all the mystical articles to prevent Olcott and other co-workers from mixing things up and from over-salting these contributions; *fifthly*, to correct proofs, sometimes five times running; *sixthly*, to answer some three or four dozen letters addressed to the Corresponding Secretary of the Theosophical Society; *seventhly*, to thank people who send us books for our library from all points of the compass, and to acknowledge their receipt; *eighthly*, to answer a few dozen private letters; *ninthly*, to write two or three periodical articles for the American and Indian newspapers; *tenthly*, to be present at the initiation of the new members, to enter their names, and to give them their diplomas by the dozen and more; *eleventh*, to enter the new subscribers; *twelfth*, to skim through about forty magazines and newspapers; *thirteenth*, to receive visitors every evening—as many as the hall will hold—all kinds of Brahmans, Buddhists, Sikhs, Jains, Parsis, Mussulmans, and Europeans, who come for scientific purposes, and with whom I have to discuss philosophy and metaphysics up to eleven o'clock at night; *fourteenth*, and above all these I sometimes have additional work to do: for instance, to post six hundred and fifty invitation cards—one of which I send to you, as you are one of our members—for a great ceremony which is to be held to-morrow evening, the 29th of November, in honor of the fifth anniversary of the Society (1879), of the opening of our library and the publishing of our magazine the *Theosophist*. You can easily imagine the pleasure of getting oneself up 'regardless' in this heat; of hanging oneself over with every kind of medal, sign, and the ribbons of different Societies, and to smile at six hundred and fifty naked, half-naked, muslin-clad and evening-dressed Brother-Theosophists. Thank God I am going away at the beginning of December to Allahabad, with a deputation of Rao-Bahadurs, which means 'Great Warriors'. I am going there with a double object, first to see Swami Dayanand, second, to get acquainted with the wife of the Resident. I have promised the Sinnetts to spend some time with them. A prospect of calls, dinners, and balls in 'high life'. My hair stands on end at the very thought of it, but it must be done. I have warned Mrs. Sinnett that I, though not a Russian spy but an American citizen, will not listen to a single word of disrespect to Russia or to our Emperor. Just let them try, and how I will abuse their England! So let them be warned."

H.P.B.s position as an exponent of true mysticism was recognized in India. Lord Lytton, the Governor General and the son

36
V4

of the author of *Zanoni*, said of her: "I know only of one author who can hold her own in mystical literature with my father. It is H. P. Blavatsky. She can well stand comparison with the author of *Zanoni* in her comprehension of abstract metaphysics." The remark was reported in the Indian newspapers, and H.P.B. wrote to her sister:

"And so now I have become the lion of the day. I am proclaimed to be a deep orientalist, a friend of science, a herald of truth which has been enslaved by centuries of prejudice. Read the newspaper cuttings which I send to you, and glory in your relation being glorified by the nations!"

In another letter:

"From Simla I wrote an article for the *Novoe Vremya*, 'The Truth about the Nephew of Nana Sahib'. I have gathered the most elaborate information about this scamp. *Golos* constantly prints letters written by this liar, as if to incite England to make war on Russia. And *Novoe Vremya* disdained to print my note. For what reason? Besides being true, it is written as a free contribution. One would think they might have believed in the good intention of a countrywoman of theirs, of a Russian who is at the very source of the information about this self-proclaimed and false ally of Russia—this Prince Ramchandra. His biography—perfectly false—has appeared in the June number of the Russian *Herald*, 1889. And his letters from Bagdad and Cabul, printed in *Golos*, amuse and needlessly irritate everyone here who knows the truth of the matter.[1] . . . Whilst in Simla Olcott and Sinnett, nearly dragging me by force, made me visit Sir A. Lyall, Chief-Secretary for Foreign Affairs; also dine with the Viceroy, and in fact go to all kinds of aristocratic gatherings; and everywhere I had to quarrel so much for Russia's sake that I got a sore throat and am sick of them all! And yet our papers wont print my articles!"

In spite of the lack of courtesy on the part of the Russian newspapers in regard to herself, H.P.B. always subscribed to many Russian magazines and papers, and having no time to read these during the day, she robbed herself of sleep during the short five or six hours of her nightly rest, in order to know what was going on in her own country. The arrival of one of these newspapers gave rise to the following psychometric experience in the

[1] This extract is interesting as showing that whilst Mr. Hodgson was quite sure (among other things) that H.P.B. was a Russian spy, her own countrymen would not trust her politically because she was an American citizen and a resident in India.

autumn of 1880. Writing to Madame Fadeef, H.P.B. expressed her gratitude for a parcel of newspapers she had sent her:

"And what an interesting thing happened to me not long since. I received your bundle of *Novoe Vremyas* and went to bed a little after ten (you know I get up at five). Having taken up one of the newspapers, without choosing, just the nearest one, I stretched myself and went deep into thought about a certain Sanskrit book which I thought would help me to make good fun of Max Müller in my magazine. So you see it was by no means about you that I was thinking. And the newspaper lay all the time behind my head on the pillow, partly covering my forehead. When all of a sudden I felt myself transported into some strange and yet familiar house. The room I saw was new to me, but the table in the middle of it an old acquaintance. And there, sitting at the table, I saw you—you, my darling comrade, sitting smoking your cigarette and deeply thinking. The supper was laid on the table, but there was no one else in the room. Only it seemed to me that I caught a glimpse of Aunt going away through the door. Then you raised your hand and, taking a newspaper from the table, put it aside. I had just time to read its heading, *Herald of Odessa*, after which everything disappeared. To all seeming there was nothing strange in this occurrence, but here is something strange: I was perfectly sure that it was a number of the *Novoe Vremya* that I had taken up, and having noticed in my vision some slices of black bread beside you, I was suddenly seized with such a desire to taste some of it—even a wee crumb—that I felt its taste in my mouth. I thought to myself, What does it all mean? What can be the cause of such a fancy? And in order to get rid of a desire that could not be gratified, I unfolded the newspaper. and began to read. When lo! it actually was the *Herald of Odessa*, and not at all the *Novoe Vremya* in my hands. And, moreover, crumbs of my longed-for rye-bread were sticking to it! And so these fragments on touching my forehead transmitted to my consciousness the whole scene as it probably happened at the precise moment of their sticking to the newspaper. In this case, crumbs of rye-bread have taken the place of a photographic apparatus. These dry pieces of bread gave me such intense delight, having transported me for a brief moment to you. I was quite filled with the atmosphere of home, and in my joy I licked up the biggest crumb, and as to the small ones—here they are, I have cut them out as they stuck to the paper and send them back to you. Let them return home with some of my own soul. This may be rather a silly proceeding, but perfectly sincere."

36
416

TALKS ABOUT INDIAN BOOKS.

INTRODUCTORY.

WHEN to the sessions of sweet silent thought", as Shakspeare says, "I conjured up remembrance of things past"—as one feels in duty bound to do, on every recurrence of that no longer novel phenomenon, the ending of the year—I became aware, amongst other things, of a promise unfulfilled.

The making of the promise was after this wise. A few months back a party of visitors were gathered together in a room gaudily decorated with blue-green banners from Tibet, cherry-colored tapestries all dotted with little mirrors from the Punjab, and long strips of embroidery from Smyrna, in a dozen delicious shades. To give a flavor—a delightful flavor—of original sin to the whole gathering, and especially to the conversation and cigarettes, the hosts of the evening had considerately supplied two large placards, which hung up among the Tibetan flags and Turkish curtains. On one of these was written "Silence Room"; on the other, "Talking and smoking strictly forbidden".

Under these circumstances the gathering was bound to be a success. Three of the visitors were from the future home of the sixth race. And to one of these the promise above-mentioned, that cropped up apparition-like on New Year's eve, was made. We talked about many things; about a gruesome drum that lay there on the table, made from the skulls of a Tibetan pair that had loved not wisely but too well; about the Pauline epistles, and their translators into English, who have evidently followed not the Greek original but the Latin Vulgate; so that when Paul accuses Peter, in very plain Greek, of hypocrisy, the translators have altered the taunt into a mild one of dissembling.

Then we talked about the healthiness of cigarette-smoking, and the difficulty that one always has to find one's way through the enormous maze of Indian literature, and the lack of some kind of chart to the Vedic ocean, the clear waters of the Upanishads, the Epic torrents, and the sand-banks of the Purânas.

I suggested that, if one could get the perspective of two or three leading facts into one's mind, the fitting in of the details between them would not be a very hard matter, after all. The safest guide would be, perhaps, the old Indian tradition; even if it could not be proved exact, it is certainly venerable, and a great deal may be said in its favor from a great many points of view.

"Well", said my friend, "I have got an idea that destiny

means you to write something of the sort for the PATH. I had better tell the Editor about it when I go back."

Once before, I was caught in the same way; this time by an Editor in India. We had been talking about Siberia and Turkestan and the Gobi Desert and the Pamirs, and I had suggested a theory of the advance of conquest in these lands. "Do you know", said the Editor, "I think you had better put that into a few articles, and send them to me when I go back to India." That was in 1891, and those articles are going on still. After that, it is impossible not to believe in Karma.

So I had learned to be cautious, and said to my friend that for that year — the year just ended — I was afraid such a set of talks about Indian books was impossible.

"Very well", said he; "I suppose, then, I may tell the Editor of the PATH that you will begin them with the New Year?"

Thereupon followed the promise which made itself so prominent in the sessions of sweet silent thought on New Year's Eve. A promise is a thing meant to be kept; and so this morning I begin to redeem it by an introductory Talk about Indian Books.

To begin with, one must try to get three landmarks into one's head; and, after this, the rest is not so difficult. The hither landmark is not hard to remember, the nearer boundary of Indian Books is — the present day; for Indian books, and some of them excellent in matter and in excellent Sanskrit, are being written still. Only a few days ago I read some charming Sanskrit verses written by a friend of mine, a Kshattriya; and yesterday part of a quite new commentary on one of Shankara's poems. So the hither landmark of Indian books is the present day.

The further landmark is not hard to remember either, especially for the future home of the sixth race. It is "the War"; the war, that is, between the children of Pandu and of Kuru, where Arjuna's heart failed him so, till Krishna overcame his hesitation and led him to "fight for fighting's sake". This War, and the Plain of Kurukshetra where the battle raged, have been so largely used as symbols and parables that they have begun to look rather mythological, like the storming of "the City of Man's Soul", or the "Delectable Mountains".

Yet, as far as we can possibly know, the War of the Pandus and Kurus was as strictly historical and as pregnant of social and political results as the Norman Conquest, or Cortez' Mexican Campaign; more historical, very likely, than the Indian Invasion of Alexander the Great, or the battles that brought destruction to the Hivite, the Hittite, and the blameless Perizzite.

36
118

Personally, I do not doubt that Krishna, Arjuna, and Dhritarashtra were as real and substantial as Washington, or Wellington, or Napoleon. And even the tale of Rama of the Axe is probably as authentic as another hatchet-story.

Thus the War, the Great War of the *Mahâbhârata*, is our further landmark. For beyond this we can only vie in definiteness with the book of Genesis, and fix our landmark "In the beginning"; or, as Shakspeare says again, in a magnificent line, "In the dark backward and abysm of time".

Now, old Indian tradition is pretty clear about two things; and was clearer still until a hundred years ago, when the whole thing began to be tangled up in the interests of Archbishop Ussher's chronology.

And these two things are, the date of "the War", and its chronological position with regard to other things. The War, says Indian tradition, was fought out on the Kurukshetra plains just five thousand years ago; a date not hard to remember, and one, moreover, that the verification of certain doings among the stars, then observed and recorded, will probably demonstrate to be true.

Five thousand years ago, the "Great War"—our further landmark; one not hard to be kept in mind. And then, following Indian tradition again, we need only class the Indian books into those that date from "before the War" and those that came into being after the great fight.

All the Vedas, says Indian tradition, date from "before the War". That is the first great fact to get clearly into one's mind. How much before the War—how much older than five thousand years they are—is one of those things on which people like to speak with great caution, and, at the end of it all, to reserve their opinion.

At any rate, it was a good long time ago; how long, we may begin to feel when we come to see what an enormous cycle of literature the Vedas are. There are two or three other books that, Indian tradition suggests, must also date from "before the War". But of these, later.

One thing we must always remember. The Indian scribes had always a splendid sense of perfection, which outlived a dozen different changes of taste; they had also a splendid sense of modernity—they liked to brush away the antiquarian cobwebs from the books they copied, and bring them strictly up to date. Now, in many cases, books we have must have passed, and quite evidently have passed, through this perfecting and modernizing pro-

cess; and one cannot be sure that they have not passed through it half a dozen times, under half a dozen different generations of perfecters and modernizers. So that the book, as we have it, bears about as much resemblance to its pristine form as many an eloquent paragraph to a code telegram on which it was based. Yet the paragraph is genuine very often, and so is the ancient kernel of the Indian book. But then comes the difficulty of dates. Are we to date the book according to its original kernel, or according to one or other of its later wrappings? This is a problem that will meet us in the case of two or three books outside the Vedas, which Indian tradition would like to place "before the War".

Sometimes these repeated perfectings and modernizings are betrayed by whimsical idiosyncracies in grammar; sometimes they are admitted by frank confession. An instance of both is a Life of Buddha that dates eighteen hundred, or perhaps two thousand, years ago. A little sentence at the end of it says: "This Life of Buddha, hard to get, was written out by Amritananda. Having searched for them everywhere, and not found them, four cantos have been made by me,—the fourteenth, fifteenth, sixteenth, and seventeenth." Now this conscientious scribe, who was so anxious to have his Life of Buddha complete, did his work some sixty years ago, while the original poem is, as we have said, about two thousand years old. He was, indeed, very conscientious; for a correction in the manuscript shows that he originally meant to own up to three new cantos only, as the fourth was partly based on old material; yet conscience overtook him, and in the manuscript "three" is changed to "four". Perhaps a sense of certain metrical and grammatical peculiarities in his work, which would have been found out anyhow, had something to do with this frank confession.

Now frank confessions like this are pretty frequent in Indian books, but, unluckily, a great many of them were written in invisible ink, and the dates were left out. Hence chronological difficulties in no small number.

The mention of Buddha brings us to our third landmark—almost exactly half-way between the other two—about two thousand five hundred years ago. Of a great many Indian books we can say, with something like certainty, that the kernel and germ of them at least, bare of later perfectings and modernizings, is older than Buddha's birth. One of these books that must date somewhere between "the War" and Buddha, is the Great poem of the *Mahâbhârata*, the history of the War itself.

37
420

It must date after the War which it describes, because it is unusual, except in books of prophecy, to describe events that have not yet taken place; and its germ must be older than Buddhism, for a reason simple enough, though not quite so simple.

Buddha has given us, in some of his sermons, a candid and photographic picture of the Brahmans in his day; and from these pictures we can see that the Brahmans had then pretty much the same influence and predominance they have now.

Now, in the poem of the *Mahâbhârata* there are certain liberties, perhaps licenses, taken with Brahmanical privilege, which, even in the days of Buddha, would have been difficult, if not impossible; so that we must date the kernel of the Great Mahâbhârata poem at a period a good while before the Brahminical domination of Buddha's days, and probably not long after the great War itself.

So there are the three landmarks: the present day; Buddha's mission, two milleniums and a half ago; and the War, five thousand years ago, Indian tradition says. Beyond that lie dim Vedic vistas, the dark backward and abysm of Time.

C. J.

January 1st, 1895.

THE NEW DEPARTURE.

WITH the advent of the theosophical movement inaugurated by H. P. Blavatsky, an era of self-thought began. The Theosophical Society was intended to be free from any enforced belief in any opinion, creed, or dogma whatever; being based upon no other fundamental principle than the unity of the One from whom all life with its infinite variety of forms originates, and the resulting brotherhood of all human beings. Undoubtedly one of the causes which led to the rapid growth of that Society was that many people instinctively or intuitionally perceived the sublimity of that idea, even if they were not capable of grasping it intellectually at once. In fact, those who are able to conceive that a person may become interiorly illumined by the light of truth and be taught by wisdom itself, so that he may know the truth, not from mere hearsay or from the reading of books, or from information received, or from his own speculations and fancies, but from awakening himself to a higher state of self-consciousness, and living himself in that light; the number of persons who can conceive of that, seems to be still comparatively small.

Especially in England, the country ridden by orthodoxy, hypocrisy, and conventionalism; where everyone looks upon everybody with contempt unless he dresses like him, feeds like him, adopts the same manners and believes the same things as he; where everything is divided off into boxes and pigeon-holed; where nobody cares what you are, but everybody wants to know to what system, club, or church you belong; the meaning of the word self-thought, self-knowledge, or Theosophy seems to be generally misunderstood, and this misunderstanding is about to invade the ranks of the Theosophical Society, bringing with it a bagful of dogmas and doctrines, threatening the freedom of that Society and to turn it into a sect; perhaps a sect with more advanced views than those of the rest, but a sect after all, in which no one can attain freedom, but is bound to follow blindly the scent of a leader.

There is not a country in the world in which the book called "The Bible" is so much worshipped as in England, and perhaps nowhere is the meaning of its contents so much misunderstood; otherwise it would be known more generally that this freedom from dogmatism and the self-perception of truth taught by Theosophy form the sum and substance of the new "covenant" or the new dispensation. This is nowhere better explained than in Chapter VIII of the epistle of St. Paul to the Hebrews, where it is said: "I will put my laws into their *mind* and write them in their *hearts*, and I will be to them a God and they shall be to me a people. And they shall not teach every man his neighbor and every man his brother, saying Know the Lord; for *all shall know me, from the least to the greatest.* In that he saith, A new covenant, he hath made the first one old. Now that which decayeth and waxeth old is ready to vanish away."

It is not said that the new dispensation is to consist in that sombody with a new set of more plausible dogmas than the old ones is to come forward and to convert the people to a belief in them; but the new covenant consists in the self-recognition of that eternal light of divine wisdom which heretofore was known only theoretically from descriptions received through the prophets and sages. No amount of theories and opinions enables a person to see; they can only serve to aid him in overcoming the obstacles which prevent him from seeing, and perhaps to persuade him to open his eyes. The new covenant consists in growing into that freedom, where no sectarian or theological crutches are required; but where the light of divine wisdom itself can illumine the heart.

The fact that this new covenant does not consist in the estab-

lishment of a new creed is also shown by St. Paul in the same letter at its beginning: "Now of the things which we have spoken, this is the sum: We have such an high priest, who is set on the right hand of the throne of the Majesty in the heavens: a minister of the true tabernacle [the spiritual soul] which the Lord pitched and not man . . . For if he were on earth, he should not be a priest, seeing that there are priests that offer gifts according to the law."

Thus it is shown that it is not an earthly, mortal man who puts his laws directly into men's minds and writes them in their hearts: but it is the great luminous soul itself that sends its light into every mind and heart that is ready to receive it;—not theoretically, as was the old way and custom among the blind, by secondary information; but practically, according to the new departure by which everyone is asked to open his eyes and receive himself that light of which those who keep their eyes closed know only from hearsay. Who is he who is set on the right hand of the Majesty in the heavens? Surely not a man of this earth. The Occultist knows that the right hand of God means his power, because the right hand is the symbol for doing good, and the power of the divine man is divine love; while only that love is divine which is universal and identical with divine self-knowledge; for "love" in its true sense means the recognition of Self (Âtmâ) in another thing, while divine love recognizes itself in everything.

This divine love or self-knowledge is *Theosophy*, of which it is plainly said in the Bible (*I Corinth.*, II, 7); "We speak wisdom among them that are perfect, yet not the wisdom of this world, nor of the princes of this world that come to nought; but we speak the wisdom of God [the inner man] in a mystery (*theon sophian*), which God ordained before the world (*prò ton aiònon*) unto our glory", and it must therefore be plain to every rational mind that this Divine Wisdom cannot be explained and proved to those who have no comprehension for it, nor can the nature of Divine Love be demonstrated to those who keep their hearts closed against it by self-love, conceit, and mutual incriminations. Such persons, enveloped as they are in the veil of spiritual ignorance (Tamas), will not be able to understand the nature and purport of the new dispensation.

Those of the Theosophical Society, and out of it, who are still clamoring for a creed, needing, as a stick upon which to lean, the opinion of some leader believed to be a reliable authority, belong to the *outer* circle, to the pronaos of the temple. No matter how many pledges they have signed and how many ceremonies they

have performed, they have not entered into the sanctuary into which none with his eyes shut is admitted. Praiseworthy as their object may be in studying the theories regarding immortal life, while they are not yet able to experience it practically they ought not to imagine that having become well versed in these theories they have attained self-knowledge, but know that a description of food does not appease hunger, while he who eats receives the benefit of it even without a description, so all the theories about the origin of man and his development into a divine being have only the object of inducing him to follow the true path, while only he who walks upon that path and practically develops into a divine being will obtain real self-knowledge and arrive at his destination.

To the *inner* circle will belong those who, not satisfied with mere theories nor with blindly following the sounding horn of a leader, succeed in opening their own spiritual eye and receive themselves the light which shines for leaders and for followers alike. Having awakened to the realization of the inner life of the soul, they are thereby initiated into that inner life and receive the new dispensation, which cannot be enforced upon them by any outward pledge, interpretation, or ceremony. All that the outward man (the personality) does out of his own perverted self-will and without the inner impulse from the divine man (Mahâtmâ) within, is worthless and foolish; even his pledges are the result of folly and selfishness, for he makes his promises for the purpose of obtaining a selfish end and pledges himself to do that which he has not the power to accomplish. But the spiritually awakened man, knowing his own Master and having become united with him, even for a moment, is during that moment filled with the understanding and the power of the Master, and what he does in such circumstances is not done by him personally, but through him by the Master, as a conscious but selfless instrument of the Master's will, and the proof that he has acted as an instrument for the Master can be found nowhere except by and within himself.

This is the doctrine that has been taught in the Vedas, the *Bhagavad Gîtâ*, and the *Bible*, by the ancient Rosicrucians and mystics of all ages. Theosophical students have often admitted its possibility, but comparatively few seem to believe that it can be practically carried out. This, then, is the new departure which we would propose for the Theosophical Society; that we should seek to outgrow the old dispensation and enter the new; that the question should not be whether we are loyal to Jones or to Smith,

but whether we are loyal to immortal Truth; that we cease to dispute as to whether the description given of the light by Smith or the one given by Jones is correct, but ourselves tear away the veil of selfishness and ignorance which shuts us out from the perception of light. This is the new departure, that everyone should seek to know the Master within himself, and become himself that Master over the delusion of "self"; when he will be able to know the reflection of the image of the Master in others as well as himself. Not by mere science and clever speculation, nor by gush and sentimentalism, is true freedom attained. There is no other way to it except through the awakening to the knowledge of eternal truth.

FRANZ HARTMANN, M. D.

TESTIMONY AS TO MAHATMAS.[1]

THE name *Mahátmá* in these articles is intended to embrace also Masters, Brothers of the Lodge, Initiates, and the like. The word *testimony* embraces all statements and proofs intended to bring out and constitute evidence of fact. All persons who have testimony on this subject are invited to send it to the PATH, where it will appear either in full or condensed. I should be informed in each case whether or not names may be used. If not to be used, an initial will precede the published statement.

W. Q. J.

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14. Náha, an American, says that several years prior to joining the T.S. he met and talked with one of the minor Adepts at work in America, and that since he became a member of the Society he has seen both the Master and H.P.B. in dreams, that he has conversed psychically with a Greek Adept, and that he personally knows an Adept of the White Brotherhood who resides in America, and has met him in his physical body and been constantly incited by him to work for the good of the Theosophical Society.

15. L.G., an American, says: "From my earliest childhood I have had with me, in my inner life, a Friend frequently with me in both pleasure and pain; who chided, encouraged, and aided me, and whose face grew so familiar that when one day shown a portrait of 'one of the Brothers of the Lodge' I instantly recog-

[1] Begun in February, 1895.

nized it. I have often seen him since and had aid and instruction from him. I have also seen in the same way the Master whose picture I afterwards was shown. I wish I could inspire others with some conception of these Beings and of the devotion that is due them."

16. Ida M. Holbrook says: "Before joining the T.S. a Being appeared to me in my waking hours in broad daylight and gave me instruction and encouragement. There was with this Master another (not, however, in the physical) person, well known to all sincere and devoted F.T.S., whose name it is not necessary to mention and whose features then I did not know but have since identified. This Being I have identified with the Master, and he said he would come again when I needed him. Nothing can cause me to doubt the existence of those great souls we have called the Masters."

17. C.H.J., an American, says: "Some years ago, before I knew of Theosophy or the T.S. except by bare mention, I was in danger of being wrongly influenced by one who called himself a Theosophist. I then first saw and met psychically beings whom I called Brothers, of evident power and and great development. They taught me and explained certain things, warning me against this dangerous person. They outlined much of theosophical theory as given out by H.P.B. Since I became an F.T.S. I have identified one of those Beings with H.P.B.'s Master. I will add that knowledge of the existence of these Great Ones is for me clear and positive, my belief in the Masters is due to experience, and not to testimony from others or study from books."

EAST AND WEST.

THE contrast between East and West is much like that between a woman and a man,—not an antagonism but a complement. In the man we find the restless, pushing, aggressive, venturesome, hard-headed, practical, calculating, rationalistic, virile spirit; in the woman, the quiescent, retiring, peaceful, timid, sentimental, poetic, trustful, intuitive, feminine. These qualities are less the reverse of each other than the converse; not arrayed for mutual extermination but for mutual support. And as in any ideal household perfection comes through the conjunction of the strong traits in each mate with the weak ones in the other, so in the Theosophic household growth and pro-

gress come when to the vigor of the Occidental temper is united the spiritual insight of the Oriental.

Social philosophers have moralized long over the internal characteristics of the sexes, puzzling, sometimes worrying, themselves why the ordinary man is spiritually obtuse and the ordinary woman materially unpractical. They do not marvel at the male incapacity to nurse an infant, nor the female to ship before the mast: physiological limitations are patent enough. But when there is question as to why mental and moral distinctions are normally as marked, the perplexity begins. Yet it is abundantly obvious that the body is but the external manifestation of the soul, that the sex peculiarities are expressed in both; and equally obvious, one would say, that the duality which pervades Nature has its highest and most explicit exhibition in Man.

So with nations. As in families the male and the female display the universal duality and find true domesticity in combination; as in communities the antithetical energies seek appropriate spheres in unlike employments; so nations differentiate into those expressing the outward virility of action and those expressing the genius of contemplation and inner grace. And with nations, as with families and communities, the richest results are not from jealous contrasts or embittered antagonisms, but from a union in which the deficiencies of one are complemented by the exhuberance of another.

What is true of commerce, factures, and agricultural products is true of mental and spiritual endowments. Every advanced people has something to contribute to the world's store of valuables, and the contribution must be of that which is its own special output. No nation can expect to evolve from itself all the minerals, crops, and craft-work which are required for complete national well-being, but wisely develops itself in those excellences which its local furnishings suggest, profitably exchanging the product for the differing products wherein other nations excel; and the reasonable dictate of allowing national genius full course and of both giving and receiving wealth through interchange of the best holds equally of ideas and aspirations. To expect national genius to be all-comprehensive, supplying the highest fruits of thought and devotion in all departments, is equivalent to expecting that one zone should produce the chestnut and the pine-apple, the arctic fur and the tropical cocoa-fibre; and to refuse exchange of mental treasures from pride or exclusiveness is as childish and suicidal as any scheme of "protection" in political economy.

Unguarded addiction to dominant traits produces one-sidedness

and evil. A man without feminine check becomes rough, tyrannical, coarse; a woman without masculine tonic becomes weak, silly, dependent. A nation uninfluenced by foreign experiences cannot perceive its own deficiencies and naturally exaggerates its own specialty, becoming aggressive if of virile disposition, subservient if the reverse. Its literature and religion express the prevalent temper, dealing in bombast and wars when of the former type, with superstition and sentiment when of the latter. And so it is that deliberate isolation hypertrophies a national trait till it becomes diseased, and the only sure cure is infusion of imported thought. Dominatingness may be assuaged by spirituality, folly by practical wisdom.

These somewhat commonplace truths have wholesome bearing on that comparison between East and West which is so frequently asserted in Theosophical quarters, sometimes intelligently, sometimes otherwise. Speaking generally, one may say that the West displays the masculine type, the East the feminine. In our hemisphere the prominent quality is practical enterprise. The conquest of exterior nature, the betterment of material conditions, the utilization of all opportunities for business advance,—these are the aims which so brace energy and stimulate endeavor that success in them is the grand marvel of the age. The Western world seems like one great man, vigorous, herculean of strength, sure to bend all materials to his will. He has not always fine sense of right or much perception of supersensual things, but he certainly is open-eyed to practical affairs and keen to invent appliances. On the other hand, the Orient is sentimental, dreamy, averse from action, little given to leaving home, indifferent to material progress, eminently conservative, close in touch with truths in the unseen, more alive to the other world than to this, gladly subordinate, unready to combine against aggression, even willing for it if it guarantees protection. The type is not virile but feminine, and its intuitive sense of what is grander than force and finer than materialism brings Divinity into humanity.

This distinction exhibits itself in the contrasted tastes, habits, social organization, pursuits, ambitions, interests, books, art, and religion. Of course inherent constitution moulds every outward manifestation. More than anywhere else do we see in men and women the sex element in religion, rationalizing and independence and self-assertion characterizing the men, faith and compliance and submission to authority the women. A masculine race and a feminine race contrast in the same way, and therefore Western religion is a record of revolts, reforms, the application

37
A78

of reason to Theology, a defective sense of reality in the unseen; while Eastern religion changes little, is ever reverent to tradition, cares little for the canons of practicality, and profoundly feels the immanence of Deity.

And in races as in sexes, the exclusive development of one type results in disproportion and mischief. Our Western hemisphere has become so plunged in thought of physical interests that it has lost delicate sensitiveness to interests above matter, and even doubts if such exist. Materialism has atrophied its soul. The hemisphere of the East has become so immersed in thought of superphysical interests that it has lost perception of reasonable considerations and practical claims, stolidly bends before traditional myths, is superstitious and fanciful and trembling at change. Its beautiful insight into the world beyond matter and forms keeps it too indifferent to the conditions of actual life and to the methods those conditions exact.

Clear-sighted observers, viewing impartially these racial peculiarities and evils, have detected the true treatment for both and instinctively exclaim "Marry this woman to this man!" For nature and experience alike affirm that in the union of opposites there is health. Let the dreamy Oriental feel the touch of a virile energy, the sense-bound Occidental be warmed by a spiritual emotion long unsensed. In the free intercourse of affection and thought, lacking traits will receive their complement, old mistakes will be corrected by glad concession, partial truth find its missing half, depleted energies mutually refilled. As the association makes each conscious of the better endowments of the other, there will be eagerness to secure them, and so in generous partaking there will come more symmetry of character without a loss of distinctive trait. Mutual respect will heighten self-respect, and the fruit of such happy combination ripen rapidly in beauty and luxuriance.

In this cordial, generous appreciation of unlike gifts is the clue to inter-racial as to domestic perfection. Husband and wife do not expand in healthy character if unfavorably comparing each other's traits. Similarly the united East and West would never flourish if, instead of noting and valuing the excellences of each other, the one should be ever lamenting the sordid interests of her mate, and the mate be declaiming against the childish babble of her Sacred Books, the petty ceremonies and paltry observances which make life a tedious round of forms, none the better because baptized "religious". It is not by emphasizing faults that the faults become distasteful. Sordid interests and religious

37
N9

puerilities disappear only as they are dislodged by the worthier contents introduced voluntarily under the gentle pressure of example. And in such a marriage such would ensue.

A curious contrast may but solidify the union. In general, the world is at its oldest now, and therefore at its best. But the East was better in its youth, and the West is better in its age. No one looks to barbaric, or even to classic, times as the apex of Occidental civilization; no one to the modern Orient as the Golden Era of its religion. The best of the one is in the present, the best of the other in the past. Yet this is only another of those complemental distinctions which, rightly treated, conduce to peace.

He does a service to truth, to human welfare, to the loftiest spiritual interests of men, who helps to mate these opposite hemispheres of the earth into a loving and perpetual union. There is no force so potent as religion, none so priceless. Let it, with all its concomitant treasures of truth as to human origin, evolution, and destiny, suffuse the Western races, as it may if once again it pours from its ancient home in the Orient, and the great transforming energy will make for them a new era, wherein dwelleth righteousness. The teaching of long-gone sages and prophets and Theodidaktoi will sweep through the vacant souls of the twentieth century, and cause upturned eyes and hearts to transcend the glories of physics and of mind. Even these will be enhanced, for no longer only of the earth, earthy, they will shine brighter from their celestial contact. And for such blessings will there be no return? Surely it will come in a broadened sympathy with all truth, a deeper sense of the oneness of humanity, a keener appreciation of each advance in human condition, a larger knowledge of the earthly side of man's evolution, a better perception of the difference between the speculative and the real, a stronger impulse to energetic use of life, an abandonment of pride and selfishness and spiritual isolation and belittling forms. Mind and heart, strength and tenderness, energy and devotion, genius and religion, will then be united. And men, seeing the East and the West hand-in-hand indissolubly, will exclaim with satisfaction, "Those whom God hath joined together, let not man put asunder".

ALEXANDER FULLERTON, F.T.S.

38
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A MAHATMA'S MESSAGE TO SOME BRAHMANS.

A copy of the letter hereunder printed was sent me in 1893 by the Brahman gentleman mentioned therein, whose full name is Benee Madhab Battacharya and who was at one time president of the Prayag T.S. at Allahabad. He sent it to me after the publication of my "Letter to the Brahmans" in order to try and show me that the T.S. was in fact a Buddhist propaganda. The original is in the possession of Mr. Sinnett, who informed me not long ago that he thought he had it among his papers but had no leisure to look for it. I print it now for reasons which will appear. It reads:

"Message which Mr. Sinnett is directed by one of the Brothers, writing through Madame B[lavatsky], to convey to the native members of the Prayag Branch of the Theosophical Society.

"The Brothers desire me to inform one and all of you *natives* that unless a man is prepared to become a thorough Theosophist, *i.e.* to do what D. Mavalankar did—give up entirely caste, his old superstitions, and show himself a true reformer (especially in the case of child-marriage), he will remain simply a member of the Society, with no hope whatever of ever hearing from us. The Society, acting in this directly in accord with our orders, *forces no one to become a Theosophist of the Second Section.* It is left with himself at his choice. It is useless for a member to argue 'I am one of a pure life, I am a teetotaller and an abstainer from meat and vice, all my aspirations are for good, etc.', and he at the same time building by his acts and deeds an impassible barrier on the road between himself and us. What have we, the disciples of the Arhats of Esoteric Budhism and of Sang-gyas, to do with the Shasters and orthodox Brahmanism? There are 100 of thousands of Fakirs, Sannyasis, or Sadhus leading the most pure lives and yet being, as they are, on the path of *error*, never having had an opportunity to meet, see, or even hear of us. Their forefathers have driven the followers of the only true philosophy upon earth away from India, and now it is not for the latter to come to them, but for them to come to us, if they want us. Which of them is ready to become a Budhist, a *Nastika*, as they call us? None. Those who have believed and followed us have had their reward. Mr. Sinnett and Hume are exceptions. Their beliefs are no barriers to us, for they have none. They may have bad influences around them, bad magnetic emanations, the result of drink, society, and promiscuous physical associations (resulting

even from shaking hands with impure men), but all this is physical and material impediments which with a little effort we could counteract, and even clear away, without much detriment to ourselves. Not so with the magnetic and invisible results proceeding from erroneous and sincere beliefs. Faith in the gods or god and other superstition attracts millions of foreign influences, living entities and powerful Agents round them, with which we would have to use more than ordinary exercise of power to drive them away. We do not choose to do so. We do not find it either necessary or profitable to lose our time waging war on the unprogressed *planetaries* who delight in personating gods and sometimes well-known characters who have lived on earth. There are Dhyan Chohans and Chohans of darkness. Not what they term *devils*, but imperfect intelligences who have never been born on this or any other earth or sphere no more than the Dhyan Chohans have, and who will never belong to the 'Children of the Universe', the pure planetary intelligences who preside at every Manvantara, while the Dark Chohans preside at the Pralaya."

Now this is a genuine message from the Master, allowing, of course, for any minor errors in copying. Its philosophical and occult references are furthermore confirmed by the manuscript of part of the third volume of the *Secret Doctrine*, not yet printed. We know also that Master K.H. informed Mr. Sinnett and others that he was an *esoteric Budhist*; H.P.B. declared herself a Buddhist; on my asking her in 1875 what could the Masters' belief be called she told me they might be designated "pre-Vedic Budhists", but that no one would now admit there was any Buddhism before the Vedas, so I had best think of them as Esoteric Buddhists.

But I am informed that Mrs. Besant has several times privately stated that in her opinion the letter first above printed was a "forgery or humbug" gotten up by H.P.B. I know that Mr. Chakravarti has said the same thing, because he said it to me in New York. It is for Mrs. Besant to deny the correctness of my information as to what she said: she can affirm her belief in the genuineness of the letter. If she does so, we shall all be glad to know. If she merely denies that she ever impugned it, then it will be necessary for her to say affirmatively what is her belief, for silence will be assent to its genuineness. I affirm that it is from one of the Masters, and that, if it be shown to be a fraud, then all of H.P.B.'s claims of connection with and teaching from the Master must fall to the ground. It is now time that this important point be cleared up.

WILLIAM Q. JUDGE.

THE PERSECUTION OF WILLIAM Q. JUDGE.

THE OBJECT IN VIEW.

THE design from the beginning was to get me out of the way to the Presidency of the T.S. Mrs. Besant was to demand my resignation, after that Col. Olcott was to resign his office, then Mrs. Besant was to be nominated as President; Vice-Presidency probably to go to Bert. Keightley, though on that the outer proofs are not yet definite. In London last July Mrs. Besant said several times that the object of the proceeding was to prevent my succeeding to the Presidency. But here are a few samples from her letters:

Calcutta, Jan. 16, 1894. You must resign the outer headship (of E.S.T.) held jointly with myself, or the evidence which goes to prove the wrong done must be laid before a committee of T.S. . . . And you must resign the **position of President-elect.**

Delhi, Feb. 14, 1894. He [Chakravarti] endorsed the idea that I should take sole charge of the School. . . . Indeed, he told me last summer [about Aug., 1893.—J.] that it had to be so presently.

Agra, Feb. 8, 1894. As you know, I refused the offer to nominate me as President; since then I have been told [by whom?—J.] "not to oppose", so **I remain passive and wait.**

——— *Feb. 14, 1894.* That you had made an intellectual blunder, misled by a high example. [This means H.P.B.] . . . X. would not take the Presidency at any price. *If I have to*, pity me. [Italics are mine.—J.]

In July she told me the first day, as explaining the sentence above quoted about a "high example" and another, that I was "largely a victim", that her theory was *first*, that H.P.B. had committed several frauds for good ends and made bogus messages; *second*, that I was misled by her example; and *third*, that H.P.B. had given me permission to do such acts. She then asked me to confess thus and that would clear up all. I peremptorily denied such a horrible lie, and warned her that everywhere I would resist such attack on H.P.B. **These are facts, and the real issue is around H.P.B.**

RESIGNATION ASKED.

Some European Lodges, and the Indian Section, have asked me to resign as Vice-President. I have refused and shall refuse. The attempt to force me by saying "all honorable men resign when attacked" is silly nonsense. No office in T.S. has any attraction for me, but I will not be forced. An "Anniversary Meeting" in India, with no power, and being, in fact, only an extra meeting of the Indian Section, passed resolutions asking my resignation. To that I replied that I do not recognize either the meeting or the resolutions. **T.S. Anniversary Meetings are unknown to our Constitution.**

WHY NO EXPLANATION YET.

By reading the Vice-President's letter to the European General Secretary printed hereunder, members will see that I cannot make any explanation without copies of my letters and alleged memoranda. In addition, I find that some of the documents have up to this day been kept back from me, so that I have not seen them at all. It is quite true that Mrs. Besant gave me a copy of her proposed statement as prosecutor; but that contained only references and a few garbled extracts; and besides, it did not cover the items they have since added to the number.

W. Q. J.

38
A83

LETTER TO EUROPEAN GENERAL SECRETARY.

144 MADISON AVENUE, NEW YORK, *January 25, 1895.*

GEORGE R. S. MEAD, Esq.

General Secretary European Section T.S.

SIR AND BROTHER:—I have received some seven requests by resolution from Branches and Centers of your Section to the effect, *(a)* that I should resign the office of Vice-President of the T.S., *(b)* that I should answer charges published against me by a paper inimical to the T.S. or give reasons for not replying, *(c)* that I should offer myself for trial on said charges; and I have also read the full publications of these requests and other matter connected therewith in the *Vâhan*. I now beg to ask you to act as the proper official channel for this general reply to those requests, and to inform your Executive Committee also.

First. I am amazed at the undue, precipitate, and untheosophical haste displayed in the requests to me to reply to the public attack made on me before I could have time to do so or had refused, when the slightest reflection would show I could not possibly reply in such a hurry, and when a true brotherly feeling would seem to require that before making the demands, means should be taken to discover whether I had an intention to reply or explain. The Barcelona Lodge, however, asked you to inquire of me whether the charges made in said paper were true or not. Please let them know that I again say the charges are absolutely false.

Second. When the Judicial Committee met in July and when thereafter Mrs. Besant, as prosecutor, publicly assented, in apparent good faith, to a general resolution declaring the matter closed and dropped, she was then in possession of all the alleged evidence now in her possession. Inasmuch as her name and her opinions have been used in a part of the above-mentioned correspondence as some sort of proof of something, I draw your Lodges' attention to the fact that she had in her possession all said evidence at the time when she, as your public leader, publicly assented to two statements and a solemn resolution closing the matter passed at your Convention. It now appears that some Lodges desire to nullify and override that action; hence either *(a)* the resolution was not passed in good faith, or *(b)* it was procured through hoodwinking and deceiving the Convention. If you and those Lodges say that they did not have the said alleged evidence, and would not have passed the resolution had you possessed the said alleged evidence, then their present desire to avoid the resolution—for that is what the requests indicate—is due to a feeling that you were hoodwinked into passing it. This being so, I must refer you to Mrs. Besant, for I had no part whatever in proposing, forwarding, or passing the resolution.

Third. In reply to the request that I shall resign the office of Vice-President, please say that I am obliged to refuse the request. If it is proper I should now resign, it was just as much so in July when your leading prosecutors had all the alleged evidence in their possession. I regard resignation as evidence of guilt. If I resigned that office I could not be in any way tried on any charges, and very soon after a resignation the same persons might say I resigned to evade responsibility.

Fourth. I have replied to the public newspaper in the only way it deserves. I have still under consideration a full reply to the T.S. respecting the real charges, but I refuse to be hurried until the right time, for the cogent reasons given below. And as I have seen that new mistatements of fact and charges are being circulated against me by F.T.S. who are keeping up this disgraceful pursuit, I have additional reasons for waiting until all possible innuendos and distortions shall have come forth, even were I now fully prepared to reply.

I cannot make a proper reply to the charges until I have in my possession a copy of the documentary evidence which it was, or is, proposed to use in support of the charges. These documents consist of various letters of mine on which are memoranda not in my handwriting. Some of them are letters

written over ten years ago. They have been deliberately kept away from me, although open enemies have been given and allowed to take complete copies and fac-similes. No fair person would ask that I should answer without them.

I arrived in London July 5th, 1894, and at once demanded, first, copies of letters, and second, an inspection of all the evidence. Mrs. Besant promised these, but did not perform. The Council met informally July 6, when I again demanded the evidence and received the same promise as before with the same failure to perform. July 7th the formal meeting of the Council took place. The same demand was again made with the same result. Each day until the second day before departure I made the request and met the same promise followed by failure to perform. The Judicial Committee met and I then made the same demand, and at the meeting Mrs. Besant and others said, "Oh, of course Mr. Judge should have copies of the proposed evidence". But the papers were neither copied nor shown me up to July 19th, almost a week after Convention, and when I was packing my trunk. All this time until the 19th Mrs. Besant had the papers. On the 19th I formally and peremptorily demanded them. She said she had given them to Col. Olcott, who said they had been just sent off to the mail to go to India, this I repeated to Mrs. Besant and said I would publish the fact to the public. She hastened to Col. Olcott, and he said he had made a mistake, as the papers were in his travelling case. He then in Dr. Buck's presence, in a great hurry, as I sailed on the 21st, allowed me a hasty look at the papers on July 19th, I taking a copy of one at two short rests. But several being lengthy, and especially the one by which they hoped to destroy my general credibility, I could not copy them. Col. Olcott then promised to send copies. Mrs. Besant declared herself quit of the matter. Up to this date the promises made have not been fulfilled. I am without copies of the documents on which the charges are based.

Mrs. Besant, as prosecutor, never fulfilled her promise nor her duty. I then believed and still believe that they never intended to give me copies nor to permit inspection, but hoped to hurry me into a trial unprepared in every respect. These facts, with the fact that they allowed Mr. Old to copy everything, will throw some light on the matter and on the opinions of the parties. I shall certainly not reply until I have before me the documentary evidence or copies and know the precise offenses with which I am charged. This is common justice.

Fraternally,
WILLIAM Q. JUDGE, *Vice-President T.S.*

CORRESPONDENCE.

CHE-YEW-TSANG—ERNEST T. HARGROVE.

Having stated in a circular entitled *A Forgotten Pledge* that "my other name and further details" would be found in the February number of THE PATH, it may have appeared strange that no name was given as promised. The reason for this silence was that I had intended the article on "Our Overwhelming Virtues" to appear in the same number as the letter to "Julius", if the editor would allow it. The article was to have been signed Che-Yew-Tsang, with the name Ernest T. Hargrove in brackets beneath. If that arrangement had been carried out there would have been no need to give the latter name in the letter to which I refer. I wrote accordingly to the editor before the arrival here of the January issue. When this arrived I found in it "Our Overwhelming Virtues", but owing to great pressure of work I failed to catch the February issue in time to make the necessary alteration and arrange for the insertion of the name in the letter to "Julius". That is all.

CHE-YEW-TSANG,
(ERNEST T. HARGROVE.)

62 Queen Anne street, Cavendish Square, London, February 11, 1895.

.38
A15

A PORTRAIT OF W. Q. J.

EDITOR PATH:—Will you please insert the following?

On December 11th the League of Theosophical Workers No. 1 in a circular letter informed the Branches of the American Section that hanging on the walls of the Headquarters Room were the pictures of Theosophists, big and little, but of W.Q.J. there was none, and suggested that if each of the one hundred and odd Branches of this Section would send ten cents to us, the sum raised would be sufficient for the purchase of a life-sized photo and frame. The majority of Branches had been heard from by December 31st, and as there was a gathering at Headquarters that night to sit the Old Year out, at which W.Q.J. was present, the opportunity was embraced of hanging up the picture.

The cost of the photo was $6.00, and $4.00 had been allowed for the frame, making $10.00 in all. Ten cents from each Branch would have just covered this sum. Instead of $4.00, however, the frame cost $8.00, making an expense of $14.00. So far seventy Branches have been heard from, but, strangely enough, although the statement was distinctly made that only ten cents per Branch was needed, most of the Branches which responded insisted on sending more, so that up to date $14.35 has been received, kind Karma evidently having anticipated our miscalculation on the cost of a first-class frame.

When the returns are all in, a silver plate will be incorporated into the frame with an inscription of presentation from the Branches.

THE SUPERINTENDENT.

New York, January 23, 1895.

THE LAST THREE YEARS OF THE LIFE OF MADAME BLAVATSKY.

To the Readers of the PATH:

Acting on the suggestion contained in the letter below, from the Countess Wachtmeister, I am at present actively engaged in collecting reminiscences, personal and otherwise, of H.P.B. during the last three years of her life; and should therefore be very much obliged to any persons, members of the Society or otherwise, who would help me in this, either by giving me short sketches of their own experiences with her, of interest to students and to the world at large, or by supplying details of her history during the eventful years 1888 to 1891.

Letters of hers will be most acceptable, either copies of them or the originals, the latter of which will be promptly returned.

My endeavor is to write a true and, so far as is possible, a complete *history* of these years; and I think I am right in calling upon my fellow-members, almost as a matter of their duty, to aid me.

CLAUDE FALLS WRIGHT,
144 Madison Avenue, New York City.

The following is a copy of the letter referred to:

"MY DEAR CLAUDE:—As my book, the *Reminiscences of H. P. Blavatsky and the Secret Doctrine*, has been read with such interest all over the world, it seems to me that it would be an admirable plan to follow it up by carrying on the threads from where I dropped them, through to the end of her life. You were one of her favorite pupils, and as you lived with us at Headquarters for three years and were with her at her last moments, it seems to me that you are fitted to carry on this labor of love to one whose memory is so dear to us all.

"It is of the utmost importance that as soon as possible all facts regarding her that can be gathered together should be printed for the benefit of the members of the Society and the world at large. I would suggest that all friends that you can get in touch with should be asked to contribute their anecdotes and their experiences with her. I do hope most earnestly and sincerely that you will take up this important work, for I know your heart will respond to the appeal. Yours affectionately,

CONSTANCE WACHTMEISTER."

A STAMP COLLECTION FOR THE T.S.

VERY few persons other than collectors have any adequate idea of the immense profits realized from the sale of a good collection of stamps. Nevertheless it is a fact that money *judiciously* invested in stamps will usually double itself in one or two years. To cite a few examples: The Columbian $1.00 stamps were only issued two years ago, and yet cancelled and uncancelled specimens were sold in New York City in January of this year for $1.00 each. There are rare English stamps which now sell at $125.00 each, and so on. Nearly every family has a lot of letters twenty, thirty, or forty years old. These often have on them stamps of great value. Take the series of United States stamps issued in 1869, only twenty-six years ago. Their market-value rose as follows, for *unused* specimens:

	1873.	1889.	1895.		1873.	1889.	1895.
1-cent	$ .03	$ .10	$ .50	12-cent	$ .20	$ .50	$ 1.00
2-cent	.04	.10	.35	15-cent	.25	.75	2.50
3-cent	.05	.10	.15	24-cent	.40	2.00	10.00
6-cent	.10	.60	1.75	30-cent	.50	1.50	10.00
10-cent	.15	.40	1.50	90-cent	1.25	6.00	17.50

These values are still rising. The profits on the 90-cent stamp would be, in four years, 138 per cent.; twenty years, 666 per cent; and after twenty-six years, 1344 per cent. To be sure, all stamps do not rise in the same proportion, but these are a fair example.

It is proposed to make a collection of postage and revenue stamps to be sold, after fifteen years, for the benefit of the American Section of the Theosophical Society. There is reason to believe that if the members of the T.S. all over the American Section take an interest in the plan and help it during the next fifteen years, such a collection will sell for from $50,000 to $75,000. At all events, if every member helps, the expense will be small, and the plan worth trying. In coöperation are the elements of success.

To this end all members are asked to send stamps of *all* kinds. Specific directions will be furnished those who desire it; but the following general rules may be observed.

GENERAL RULES.

1. All kinds of *unused* stamps from the lowest to the highest values, including stamped envelopes, paper wrappers, post-cards, return post-cards, letter-sheets, and postage-due stamps. It is well to procure sets of these when first issued, for the designs are often changed after having been in use but a short time. Also, during changes of administration, stamps marked "provisional", etc., etc.

2. *Used* or cancelled stamps, etc. The older these are, the more valuable they become. Care should be taken to keep them in perfect condition. Some old stamps are so rare that it is necessary to preserve them *in situ* upon the envelope used, to constitute a proof of genuineness. This should be done wherever possible.

3. Stamps of the Protected States of the British Empire in India are never used to pay postage to foreign countries, and hence are extremely difficult to get "cancelled". Members in India can address letters to themselves and post them, then after receiving them send the envelope with the cancelled stamp *in situ*.

4. Collections will comprise: *(a)* Unused Stamps, etc., etc.; *(b)* Used stamps, etc., etc.; *(c)* Used and Unused Revenue and Tax Stamps; *(d)* Registered Letter Labels of all countries, etc. The last are tiny slips of paper bearing the name of the office issuing, and a number. They are only used on registers to and from foreign countries.

5. Do not be afraid that what you send may be duplicated by some other member. The work will cost a little, and this will be met by a sale of duplicates of the commoner kinds. The proceeds of such sales will also be used to purchase very rare stamps which can be had in no other way, and thus make the collection as complete as possible.

The member in whose charge the collection will be is the undersigned, and he will do all of the work *gratis*. The collection will, if necessary, be insured against fire. It will be held as the property of the American Section, and is at all times to be at the disposition of the General Secretary and Executive Committee of the Section, but will be kept at the residence of the undersigned. The General Secretary has approved the plan.

Several members have already given their own private collections as a nucleus for this larger one. Let each one do something in this way, and great results will flow from individually small efforts.

Dr. T. P. HYATT,
147 Hancock street, Brooklyn, N.Y., U.S.A.

NOTE.—This plan has been laid before the President-Founder and the General Secretaries of the other Sections, and if they will agree to extend the plan and adopt it, it will be made to cover the Theosophical Society all over the world, and be sold for the benefit of the whole.

LITERARY NOTES.

THE VAHAN for January is entirely composed of letters concerning the present crisis in the T.S., barring of course the "Activities".—[G.]

A.B.C. OF THEOSOPHY has just been issued in Spanish by the publishers of *Sophia*. It is a well-printed pamphlet of sixteen pages.—[H.S.B.]

JOURNAL AND TEXT, the official organ of the Buddhist Text Society of India, contains the record of the proceedings of the second quarterly meeting of the Society, and a variety of notes and comments. There are also some pages of native script.—[G.]

LOTUSBLÜTHEN for January (German) begins the fourth volume of Dr. Hartmann's magazine. It contains "The Masters of Wisdom" by the Editor, "The Buddhist Religion in Japan" by Zitsuzen Ashitsu, and a continued article on "Elementaries" from communications of H.P.B.—[G.]

NEW ENGLAND NOTES is a 4-page monthly published by the New England Lecture Fund, 24 Mt. Vernon street, Boston. It is designed to make all Theosophists in New England better acquainted with each other and their methods of work. Subscription, 25 cents per year, single copies, 5 cents.—[B.H.]

SOPHIA for January and February contains: "The Tower of Babel of Modern Thought", by H.P.B.; Jasper Niemand's "Letters"; "The Meaning and Use of Pain", by A.B.; two other articles by H.P.B.; and an excellent article on Hindû chronology by Sr. M. Treviño y Villa. It is well edited and well printed.—[H.S.B.]

MERCURY, the children's Theosophical magazine published in San Francisco by W. J. Walters, seems well adapted to its purpose. The January number contains many little articles written down to a child's level, some notices of Lotus Circle exercises at Christmas time, and departments for questions and answers and for puzzles.—[G.]

THEOSOPHICAL SIFTINGS, Vol. VII, No. 14, contains a reprint of Dr. Anderson's able article on "The Reincarnating Ego" published originally in *The New Californian*, and "The Evolution of Man" by Fellow A. E. Clover, being a paper read before the Minneapolis Branch: it is largely made up of quotations from *The Secret Doctrine*.—[G.]

THE NORTHERN THEOSOPHIST for February. In the "Editor's Remarks" are some further very pertinent and sensible observations on the "Judge Case". Our bubble of self-conceit, self-deceit, and hypocrisy is neatly pricked in "The Golden Calf". The continued articles on "The Theosophic Basis of Christian Dogma" and on "Immortality" end the number.—[G.]

APPLICATION OF THE MOSAIC SYSTEM of Chronology in the Elucidation of Mysteries pertaining to the "Bible in Stone" known as the Great Pyramid of Egypt, by Edward B. Latch, is a pamphlet of thirty pages of diagrams and figures, and according to the preface is an interpretation of the Great Pyramid based upon the hidden meaning of the *Bible* as unveiled by the author.—[G.]

THE LAMP for January has several good things in it, principally the notes from Mr. Wright's lecture on "Occultism", the extracts and clippings are judiciously selected, and the theosophical interpretation of various parts of the Christian Bible, given under the headings "Scripture Class Notes" and "International Sunday-School Lessons", is an excellent idea and well worthy of imitation.—[G.]

THE ETERNAL PILGRIM AND THE VOICE DIVINE is a little book sent "to all on the Path in token of love". In a conversation between the weary Pilgrim and the Voice, we are taught many mysteries of life, and shown where to turn for comfort and salvation, as the Pilgrim discovers that the Voice which has relieved him of his burden comes "from the Holy of Holies of his own heart". A sweet spirit of devotion breathes through these pages.—[G.]

THE PACIFIC THEOSOPHIST for January. The chief article is one by Ernest T. Hargrove on "The Real and the Unreal", considered from the point of view of the individual, with practical applications for the present time. A synopsis of a lecture by Allen Griffiths is given. We trust sincerely that a certain paragraph in the "editorial" does not mean to endorse the great railroad strike of last summer. A theosophical magazine would make a grave error in taking such a step.—[G]

LIGHT in the current numbers is running a series of articles on Dr. Oliver Lodge's investigations of the great Italian medium, Eusapia Paladino. We deem this work of Dr. Lodge of great importance in that a thorough scientist of the first order has been compelled to admit the existence of phenomena transcending the experience of physical science, after investigation by the most approved and careful methods of modern research. As he says, "Things hitherto held impossible do actually occur. If one such fact is clearly established, the conceivability of others may be more readily granted". And so it goes until H.P.B.'s predictions will all be fulfilled!—[G.]

THEOSOPHIST for January opens with an especially interesting "Dairy Leaves", giving many anecdotes of H.P.B. and some marvellous performances of hers which equal, if they do not exceed, the strangeness of her own account as expanded in the *Caves and Jungles*. There is a story called "In the Moonlight", and Madame Jelihovsky's reminiscences of H.P.B. as they appear in *Nouvelle Revue* and *Lucifer* are begun. One Khandalvala writes an article, not worthy detailed criticism, called "Hypatia and Annie Besant", which is sentimental gush from beginning to end! The Report of the Annual Convention of the Indian Section is given in full, and is followed by a so-called anniversary meeting, which, as it not provided for by our Constitution, has no official existence.—[G.]

BORDERLAND for January gives quite a long account of the *Westminster Gazette* articles, with a full-page portrait of Mr. Judge. In the editorial it is said that "the discussion on the integrity and honesty of Mr. Judge is very closely linked on to the controversy that still rages over the reputation of Madame Blavatsky", and goes on to give some back-handed slaps at H.P.B. which are the more stinging that they are mixed with compliment. If those who started this attack and trouble, and who have succeeded in dragging their Society and its noble Founder through the mud, had realized what they were doing, we must in charity believe that they would have held their tongues. A Wise One hath said that "a man's enemies shall be they of his own household", and the history of the T.S. has many times proved this adage.—[G.]

LUCIFER for January. This month we bid farewell with regret to Dr. Coryn's delightful "Heavenworld". "Theosophy and Crime" is also concluded, while the sketch of H.P.B., "The Book of the Azure Veil", "A Master of Occult Arts", and the "Letters of Éliphas Lévi" are continued. A new "to-

be-continued" article is also started in "Illusion" by M. U. Moore. It might be suggested so many continued articles have a tendency to create confusion in the mind of the reader. "The Mosaic Story of Creation" is an interesting and well-written paper, and the subject of illusion or Maya is further discussed under the heading of "Appearance and Reality". But the most notable article is "Will and Reincarnation", by James Nissim, which contains much of value for one who may wish to find it. In the "Clash of Opinion" we have a very strong letter from Mr. T. Green, who collects some testimony concerning Mr. Judge from published writings of H.P.B. and Mrs. Besant. As he frequently remarks, "A record is only useful if brought out in due season".—[G.]

THE IRISH THEOSOPHIST for January. We have this month a continuation of Mr. Judge's letters in "The World Knoweth Us not", full of spiritual strength and inspiration, of the utmost value at this time of storm and stress. "Letters to a Lodge" deals with the actions of the White and Black Lodges on some of the inner planes, and gives useful advice regarding individual methods of aiding the one and counteracting the other. Mr Judge contributes "The Closing Cycle", an article which sets at rest the somewhat vexed question of the withdrawal of direct aid by the Masters at the opening of 1897. "Up to 1897 the door is open to anyone who has the courage, the force, and the virtue to TRY, so that he can go in and make a communication with the Lodge which shall not be broken at all when the cycle ends. But at the striking of the hour the door will be shut, and not all your pleadings and cryings will open it to you. Those who have made their own connection will have their own door open, but the public general door will be closed." "Soul Death" is continued from the October issue; "The Mystic Night's Entertainment" recounts a remarkable dream; there is a Lotus Circle story "to be continued"; and Dr. Buck sends a letter to the editor regarding the article "Occultism and Truth", published both in *Lucifer* and PATH. H.T.E. has some notes on "The 'Row' in the T.S." We have seen nothing which puts the situation with quite such terseness and force.—[G.]

MIRROR OF THE MOVEMENT.

AMERICA.

YONKERS CENTER has started a Sunday evening class in *The Key to Theosophy* in place of lectures. The attendance has been eighteen.

PITTSBURG T.S. had its first conversazione on the evening of February 15th at Karma Lodge, selected readings and mandolin solos being its features. It was so successful as probably to become an institution.

THE GENERAL SECRETARY, whose health has utterly broken down, left New York on the 13th for a month's rest and treatment. It is hoped that change of air and relief from work will enable him to rally.

LOWELL T.S., Lowell, Mass., was chartered on February 20th with eight Charter-members. It is one of the fruits of the good work of Mr. Burcham Harding. There are now 101 Branches on the American roll.

BROOKLYN T.S. had Sunday evening lectures in February: *Yugas and Chakras*, Thomas E. Willson; *Infidelity*, Alexander Fullerton; *Theosophy in the Bible*, J. W. Ganson; *The Problem of Life*, L. S. Crandall.

ARYAN T.S. had Sunday evening evening lectures in February: *The Intangible World*, James H. Connelly; *Paracelsus*, Layton W. Crippen; *Character and Reincarnation*, T. P. Hyatt; *Fohat, or Life and its Manifestations*, Miss K. Hillard.

COLUMBUS T.S. secured a lecture upon *Why I am a Theosophist* from Dr. J. D. Buck of Cincinnati, on the evening of January 31st in the Univers-

alist Church, a large audience attending. After the lecture an informal reception was tendered the Doctor and the Branch-members with their friends at the home of the Secretary.

NIRVANA T.S., Grand Island, Neb., has surrendered its charter and become extinct. It was chartered in 1888, but has for years been steadily losing through removals and with hardly any gain of new members. Its demise was therefore expected.

CHICAGO had a busy January. On the 9th Mr. Judge lectured to a crowded meeting of Theosophists, spoke the next evening before the Englewood Branch, and met members through the day at Headquarters. A successful entertainment was held the following Monday. At the four Centers the lectures of the month were: *State of the Soul after Death*, A. M. Smith; *Symbol of the Cross*, R. D. A. Wade; *Jesus the Theosophist*, Miss Leoline Leonard; *Theosophy and Modern Science*, Marpole Willis; *Origin of Religions*, G. E. Wright; *Science of the Soul* and *Deliver us from Evil*, Miss Eva S. Gates.

ARYAN T.S. RESOLUTIONS respecting Mr. William Q. Judge, given in February, Path, have thus far been adopted by the following Branches in the Section: Cuttalkan, Kalayana, Pittsburg, Shila, Boston, Pleiades Lodge, Kshetr, Kansas City, Point Loma Lodge, Somerville, Sandusky, Aurora, Seventy-three Seven, Denver, Westerly, Salt Lake, Arjuna, Jamestown, Cincinnati, Lynn, Providence, Columbus, Macon, Dana, Indra, Toledo, Brooklyn, Bâlawt Lyttan, "H.P.B.", Annie Besant, Meriden, Toronto, Los Angeles, Seattle, Excelsior, Santa Cruz, Alaya, Golden Gate, Eureka, San Francisco, Willamette, Brahmana, Buffalo, Blavatsky, Blue Mountain, Olympia.—46.

MALDEN T.S. has begun a special movement to bring Theosophy in plain and simple language to the (so-called) "common and working people". A meeting is to be held each Saturday evening under the charge of Mr. Harvey F. Burr, to be managed somewhat differently from the regular Sunday public meeting. The subject of discussion, announced in advance, will be used, with ten minutes' time allowed to each speaker, and then some member of the Theosophical Society will sum up and close the discussion at greater length. On the 2d of February Miss M. L. Guild, President Cambridge T.S., opened the discussion upon *Does Theosophy Offer a Reasonable Hope to the World's Toilers?* It is expected that these meetings will act as a feeder to the Malden Branch, and it will include as much newspaper work as can be accomplished.

CAMBRIDGE T.S. has attempted the same idea respecting workingmen as has the Malden Branch. It has leased for a year a large hall in a business block near Harvard Square. It is the finest building in Cambridge as regards entrance, finish, etc., the hall seating about two hundred people, and will be used for both the regular Branch meetings and the special ones for workingmen. Over the door of the building has been placed the sign "Theosophical Hall". The formal opening took place on Sunday afternoon, February 3d. Very great results are expected from this judicious and enterprising move.

BURCHAM HARDING has been engaged during the past month working in and around Boston. January 20th and 21st lectures were given at Fall River. The 22d he addressed the North Shore Club at Lynn, an audience of 250 ladies. The 23d and 24th, lectures at Roxbury, and on the 25th and 26th at Salem. The afternoon of the 27th he spoke at the Universalist Church, Dorchester, on *Reincarnation*. This church has been engaged by the N.E. Lecture Fund for regular Sunday lectures. In the evening he addressed the Boston Branch. On the 28th and 29th, lectures at Beverly, and the 30th and 31st at Peabody. A determined effort is being made to make presentations of Theosophy to the working class. At the Malden Branch, meetings for workmen are held every Saturday evening. The newspapers have given long accounts of the discussions. All workmen are invited to express their views upon the opening address, which deals with some social question. February 3d Mr. Harding, among others, spoke at the inauguration of the "Theosophical Hall" recently secured by the active Cambridge Branch. The hall will hold 200 people. The 6th the weekly meeting at Lowell was attended,

and an application for charter made by the class which has been studying for several months. The 11th Mr. Harding was at Haverhill, and addressed the workmen who are "on strike". On 14th and 15th lectures were given at the Universalist Church, Hyde Park. These lectures were given at the request, and under the presidency, of the Minister. A center will probably be formed there. On 10th and 17th lectures were given before the Cambridge Branch.

CLAUDE FALLS WRIGHT arrived at Omaha, Neb., on Saturday, January 19th. That evening he held a meeting of members. Sunday afternoon he attended the regular meeting of the society there. Monday the 21st, and the Tuesday and Wednesday following, he gave public lectures. Friday he spoke in South Omaha. Sunday the 27th he again addressed the Branch. On the 28th he left for Sioux City. The 29th he lectured there at the Court House on *Reincarnation*; the 30th and the 31st he gave public lectures on *Occultism* and *Esoteric Buddhism*. February 1st he addressed the Branch on *Concentration*; on the 2d he left for Hartington, Neb. That evening he lectured there on the *Theosophical Society*. On the 3d he addressed a large audience on *Reincarnation*; the 4th he spoke on *Occultism*; on the 5th *Concentration* was his theme, and on that evening he also formed a class for Theosophic study. On the 6th he was to address the public on *Esoteric Buddhism*, but a blizzard cut down the attendance and a talk was given instead. Thursday the 7th he attended a Branch meeting. On the 8th he left for Denver, Col. Saturday he met a few of the members at Mrs. Wing's residence. Sunday afternoon he addressed a meeting on *The Theosophical Society*. Monday he lectured in the Congregational Church on *Reincarnation*. Tuesday he again lectured there on *Occultism*. Thursday the 14th he addressed a meeting at Mrs. Wing's on *First Principles*. Friday the subject was *Man*. Sunday afternoon, the 17th, he spoke on *Occultism* at the Branch rooms, and in the evening he gave a talk at Mrs. Smith's residence.

PACIFIC COAST.

KSHANTI T.S., Victoria, B.C., had Sunday evening lectures in January: *Practical Theosophy*, Capt. Clarke; *The Secret Doctrine*, H. W. Graves; *The Effects of Theosophy*, W. H. Berridge; *Modern Saints*, Capt. Clarke.

DR. GRIFFITHS lectured in Santa Rosa December 16th and February 10th; in Sebastapol December 17th and February 11th; in Oakland December 30th; San Francisco January 6th; State's Prison January 13th, and in the evening in Oakland.

SUMMARY of Pacific Coast Lecturer's work for 1894: Cities visited, 100; lectures given, 99; informal, Branch, and quiz meetings held, 159; attendance, 10,000; leaflets distributed, 17,900; press reports, 200 columns; miles travelled, 5,000; Branches formed, 5. Summary of same for three past years: Cities visited, 251; lectures given, 268; informal, Branch, and quiz meetings held, 396; attendance at lectures, 31,000; leaflets distributed, 65,900; press reports, 900 columns; miles traveled, 19,000; Branches formed, 12.

BOTH OF THE San Francisco Lodges have increased attendance at their meetings, and sometimes the new Headquarters are crowded to overflowing. General discussion, questions, and answers make the sessions intensely interesting. The regular Sunday public meetings are also largely attended. Reports from the whole Pacific Coast are most encouraging, and never was there more genuine interest and inquiry as to Theosophy than at this time. There is little if any public interest in the foamy ripples that rise here and there on the great wave, while Theosophical teachings as applicable in daily life fix the attention of very many.

CONVENTION OF 1895.

The Executive Committee have unanimously decided to accept the invitation of the Branches in and near Boston to hold the Ninth Annual Convention of the Section in that City, more particularly because this will give opportunity to commemorate the purchase of the Headquarters at 24 Mt. Vernon street. The Convention will therefore meet there on April 28th, the fourth Sunday in that month, and will continue in session until the evening of the 29th, unless further prolonged.

The Convention will assemble at ten o'clock on the morning of April 28th at the Boston Headquarters, 24 Mt. Vernon street, where also the sessions of Monday will be held. Those of Sunday afternoon and evening will be in Horticultural Hall. Any additional sessions will be arranged for on the spot.

All members are entitled to attend the Convention.

Branches in arrears for dues will have no power to vote or be represented; the same rule applies to the case of Branches in which the number of members has fallen below five.

It is especially desirable that the attendance at this Convention should be full, every Branch in good standing being represented, as the present condition of the Theosophical Society makes of great importance that any Sectional action should be truly representative. There is reason to believe that some prominent members from the European Section will be present.

WILLIAM Q. JUDGE, *General Secretary.*

CONVENTION AT ADYAR.

The Supplement to January *Theosophist* has a report of the Indian Section Convention and of the general meeting Col. Olcott holds there each December under the name of anniversary meeting. It was held December 25th, 26th, 27th, and 28th, and was well attended. The report covers 92 pages, of which 29 are lists of Branches. Of the remaining 63 pages 27 are devoted entirely to William Q. Judge: a dreary mess of twaddle, of abuse of Judge, of attempts to utterly destroy him: among other things Mrs. Besant laments that if Judge is not squelched then she will on every platform have to stand the odium of being somehow linked to fraud. Singular this, in view of the fraud and bamboozling so clearly made out, in worldly estimation, against H.P.B. Dr. Hübbe-Schleiden thought that phenomena—the bane of the T.S. always in his opinion—should now be done away with. Of course his judgment is better than the Master's or H.P.B.'s on this. The untheosophical exhibition ended by the passage of a resolution offered by Mrs. Besant that the President-Founder be asked to request the Vice-President to resign. The Indian Section passed a like resolution.

But the Anniversary Meeting and its resolution are illegal. There is no such thing known to the Constitution. The resolution is therefore void and ineffective. Under the old *regime* the December Conventions were general T.S. Conventions, but all that was altered December, 1893, when they were abolished and the general control of the T.S. put in the hands of the Council. The so-called Anniversaries are simply social or courtesy meetings when the President, taking advantage of the Indian Section Convention, read and had read general reports. This will become clear to dull minds when next year the Indian Section convenes at its new northern Headquarters.

The General Secretary of the Indian Section reported that his proposition to remove to the North had been carried. Here is the vote: 68 Branches in favor, 2 against, *the rest not voting*. An ominous silence covers this. Where are the others? On paper! The fact is that there are not 100 Branches alive in the whole Section. Hundreds have been chartered, and died long ago. Official report of this was made a year or two ago. So of course "the others did not vote". **It is time we all knew these facts. It is known at** Adyar that dead Branches fill the roll-book of the Indian Section. Last year out of the whole the members of 93 Branches paid dues, and of those 93 the active ones may, by charitable stretching, be raised to 70, or the number that **voted on removal.**

Better activity than before is reported, and an increase in income.

This General Report prints as usual a list of officers of the T.S. This contains a new office created arbitrarily by Col. Olcott, without constitutional authority, of what he calls *Federal Correspondent* with two assistants. Mrs. Cooper-Oakley is the Correspondent. There is not the slightest warrant for the creation of this office. The T.S. is very patient in the matter of violations of the Constitution, but certainly an end must come to such proceedings in time.

But ye should say, Why persecute we him, seeing the root of the matter is found in me.—*Job, xix, 28.*

ÔM.

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